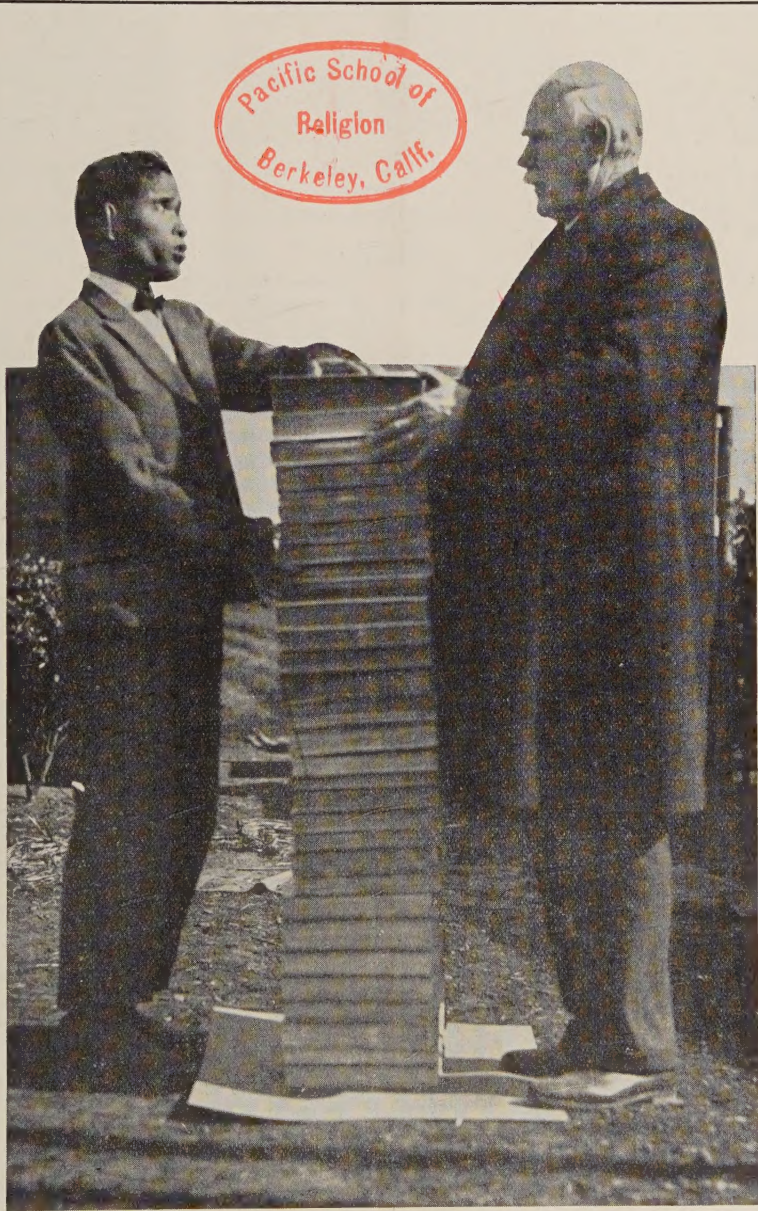


Bible Society Record



THE BIBLE IN JAPANESE BRAILLE

Mr. Akimoto

Mr. Aurell

(See page 103)

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BIBLE SOCIETY RECORD

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The Blind Leading the Blind

By Willard Price

WHAT more ghastly moment than when one who has always seen wakes to find himself blind!

Taro was approaching that moment. Gradually, the stupor, left by the drunken debauch of the night before, lifted. He became just sufficiently conscious to feel his headache and to recall his wrongs. A man had a right to drink, he decided, when his wife had proved unfaithful and then had deserted him.

He had slept long and heavily. It must be late. But, when he opened his eyes, he found it was still dark. Strangely dark. Even on the blackest night some light filtered through the cracks between the Japanese shutters. Now there was nothing.

He dozed, woke and dozed fitfully, waiting for morning. Morning did not come. A blanket of heat that felt like sunshine lay across his face—yet he strained his eyes in vain for a glimpse of light. A vague terror overcame him. Then he heard the voice of his seven-year-old son.

"Daddy, why don't you get up? It's noon."

He lay, numb. Bad saké! It takes a heavy toll of blindness in Japan, as does its poisonous cousin—bad whiskey—in America. For days his friends had warned him. He had not thought it possible that anything worse than his present misfortunes could befall him. But, surely, in an hour or so, it would pass.

"I'm tired," he said. "Go away."

During the next few hours he suffered the tortures of the damned. The pall did not lift. The now terrified child brought in a neighbor, who led Taro to a hospital. There the blindness and its cause were confirmed. He was told that nothing could be done. Night came again; but it made no difference to Taro. And morning—but it brought no light. He called the boy.

"Come. We will go out for a walk."

He had the child lead him to the railroad. It was the main line to Tokyo. Trains would be frequent. He sank down upon the track, holding onto the boy. His son would be helpless without him, and he himself was helpless—better that they should go together. A train rounded the curve, and the child began to cry. His cries brought a laborer, who dragged them both from the track; then went home with them.

"I know some one who can help you," he said. That afternoon he brought another blind man to see Taro. A blind man to help the blind—it seemed foolish. The stranger was a

Bibleman. He brought a copy of the Gospel of St. John, printed in Braille. He gave Taro a first lesson in reading the raised letters. Then he spoke to him earnestly about the Christ of this book, and read to him the story of the blind man who was healed.

For three days Taro pondered over that story—particularly the phrase, "That the works of God should be made manifest in him." Ambition and

hope gradually returned to him. Now he scorned suicide. He had a place in the world after all—he must live so that the works of God should be made manifest in him. "If you will help me," he said to the Bibleman. Taro became a fervent Christian—learned to read—became a teacher in a school for the blind. At every step along this path of triumph he was helped by the blind man of the Book.

The Blind Colporteur

The blind colporteur, U. Akimoto, has led hundreds of blind to a clear vision of the verities most worth seeing. "I am thankful that I became blind," says one woman whom he influenced; "for it has opened my eyes." He goes alone, fearlessly, on his errands of mercy. Several times he has barely escaped death in



THEIR FINGERS ARE THEIR EYES

crowded Japanese cities where the motor truck has supplanted the oxcart. He walks erect, his eyes open, without dark glasses or other covering. He seems so alive to the world about him,

THE
FIRST
BRAILLE
PRESS
IN
JAPAN
—
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BY THE
AMERICAN
BIBLE
SOCIETY



that it is difficult to realize that he is blind. Blindness has sharpened his senses of hearing, touch, taste, and smell. More than that, it has deepened his sympathies; so that he can see farther into hearts of pain than if he himself suffered no misfortune.

Akimoto always carries the four Gospels with him. Why not the whole Bible? Because the entire Bible in Braille comprises thirty-four volumes and makes a pile of books as high as a Japanese head. The four Gospels are no slight burden and require a heavy leather carrying case.

Without a companion, he frequently walks the mile from his Tokyo house to the railroad station, buys his ticket, boards the train, rides several hundred miles, often changing cars once or twice on the way; then takes a riksha to the house of a friend who has perhaps arranged for him to speak that evening to a group of the blind. He himself would not say that he makes these long journeys "alone"; for his sense of the abiding Presence is so vivid, and his faith in the good-heartedness of strangers so secure, that he has no consciousness of danger.

The Braille Press

To reach those whom he cannot visit personally, he runs a little printshop, and produces

a Braille magazine for 132 adults, and another sheet, called "Song of Birds," for one hundred blind children. He also prints all the Braille Scriptures distributed by the American Bible Society in Japan. That Society, long ago, sent to Japan the first Braille press ever known in that country. The historic machine stands in Akimoto's printshop. The Bible was the first publication for the blind ever produced in Japan. And it has today a larger circulation than any other Braille book.

Four blind assistants, all earnest Christians, help Akimoto in his little lighthouse for the blind. One of them, outside of working hours, teaches a Sunday school of blind children. Another is studying Greek. Another builds and repairs radios. And his wife mothers four healthy children, whose keen eyes are often useful to supplement the workers' keen fingers that typeset, print, cut, bind, and ship the pages of hope for those who walk in darkness.

The atmosphere of that house, where the Unseen is so clearly seen, is beautiful. It is a house of happiness. Its daily service of prayer and praise is made profoundly moving by the reading of the inflowing messages of gratitude, such as this word from blind sufferers in a famine-stricken area of northern Japan:

"We received many things, and still lacked. But, when your Bible came, we felt that it met our deepest needs. Famine has taught us that material blessings are not to be depended upon; and that only in the Bible can we find last-



MR. AKIMOTO (left) LEADING "FAMILY PRAYERS"

ing strength, well-being, and abiding peace."

Thus, in the East as in the West, the blind who have found Him, who is the Light of the world, are courageously carrying on.

In Mexico

By H. T. Marroquín, Secretary, Mexico Agency

ONE of our colporteurs in the state of Chiapas says that, now that Bibles have advanced in price, he sells more of them. The Secretary attributes that to three reasons: First, that the region visited by our colporteur has improved economically, due to the abundant crops; second, because the people in general believe that "a Holy Bible at a cheap price is not legitimate nor authentic"; and third, because the colporteur himself has felt a stimulus to work more actively.

New Roads Open Up New Opportunities

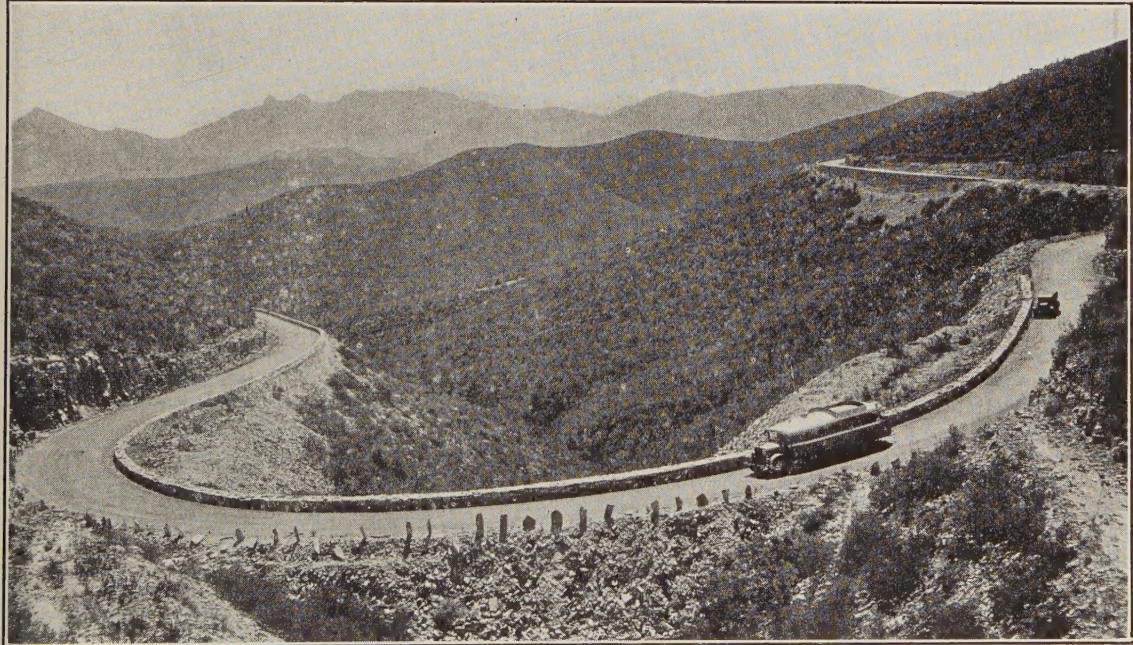
The automobile highways are being multiplied and extended in the country, and that is offering better opportunities to our colporteurs to visit a greater number of places in the same time which was before required to visit only a few of these towns and villages. Now one can



Sr. Marroquin

The Bible Well Received among Soldiers

In general terms, there are two reasons why the officers and soldiers of the Mexican Army have received the Bible so willingly: First, because there are many masons among the officers; and, if a soldier sees his superior buy a Bible, it is very likely that he also will procure a copy; and, in many cases, the officers even encourage the subordinates to buy a copy, "because it is a good thing, boys." In the second place, because this same army has fought for liberty in a very definite manner since the time of the revolution initiated in 1910; for the Roman clergy has never viewed with complacency any of these liberating movements; and, if there is one book which would please the Mexican soldier more than any other, precisely on account of the principles of true liberty which it proclaims, that book is the Bible. In



NEW ROADS OPEN NEW OPPORTUNITIES—INTERNATIONAL HIGHWAY, MEXICO

often travel by autobus or other convenient conveyance where before he had to walk or ride a burro. Thanks also to these new means of communication, the country folk now visit the larger towns and cities more frequently, and there have occasion to view the windows where Bibles are exhibited. Thus it is that the new highways are helping us to put in circulation more copies of the Bible.

fact, many soldiers are accepting Christianity and Christ as their personal Saviour.

Convinced and Converted at the Age of 87 Years

One of our colporteurs, conversing with a fervent Roman Catholic of eighty-seven years of age, in a small village of the state of San Luis Potosí, made him see clearly the difference in the Ten Commandments which appear

even in the Catholic Bible, and the ten deficient commandments which appear in the Catechism of Father Ripalda; at which the old man was very much surprised and even convinced, saying: "Eighty-seven years have I lived, and I had not seen this bait held out to the innocent." He invited the colporteur to speak to all the people of the village "in the name of God and of the truth." He went personally to give the invitations and ordered that the bells of the Catholic church should be rung—there having been no priest in this church for some time. The people congregated and enthusiastically listened to the explanations of the evangels from the lips of the colporteur, and bought copies of the Bible.

A Veteran Gone

One of our old guard, Sr. Eulalio Luna, was called to higher service in April. He had been selling Bibles for a generation, beginning in 1902, and had worked as colporteur in the states of Aguascalientes, San Luis Potosí, Zacatecas, Tamaulipas, Coahuila, Nuevo León, Durango, México, the Federal District, and Hidalgo. He was ever active, honorable, and in good humor, and very competent in the discharge of his obligations. In spite of ill health in recent years, he never failed to make his usual trips to rural sections. A week before his death, he made his last trip, from which he returned completely worn out. He knew he was going. He sang hymns the last morning, and was in the attitude of prayer at the end. His last word, in a feeble voice, was: "Present."

An Adventure

Many noteworthy incidents marked his thirty years of work. Briefly I mention two. The first was at the beginning.

With saddlebags of Scriptures, he went, on donkeyback, on a trip in the mountains of Zacatecas. He lost the trail, traveled all day without finding a human being on his way, was caught, as night came, in a terrific storm just as his donkey refused to go further on a ledge on a mountainside, and, going ahead himself,

found they were at the entrance to a cave. There he and his burro found shelter for the night from the storm. All the next day they hunted for some signs of men. In the late afternoon, fresh tracks of a horse were seen. These, eventually, led to a settlement.

He was welcomed. Man and beast were given greatly needed food. It soon transpired that his host, twenty-five years earlier, had bought a "precious book," which, with reading and lending, had worn out, and another was wanted to replace it. Great was the rejoicing when Sr. Luna opened his bags, and produced "the precious book"—the Bible. Neighbors were invited in by his host, to hear explanations of the Scripture which they had all read from the book they had borrowed. When midnight came, Sr. Luna, very weary from his hours on the trail and hours of talking, wanted to stop; but, so eager were his hearers, that he kept on. He sold all the Bibles and Testaments he had, and, later, went back with more.

A short time after, a missionary visited the place and organized an evangelical congregation. The Lord guided and used our colporteur thus, thirty years ago, to confirm the Christian faith of those babes in the gospel, who had caught their first light from a Bible bought another twenty-five years earlier.

Another Adventure

Some years ago, Sr. Luna, carrying his pack of Scriptures, in one of the humbler wards of Mexico City, near a pulque shop, was overtaken by a man, who asked what he was selling. Our colporteur showed him a Bible. Without another word, the stranger struck him on the chest with his clenched fist, and ran into the pulque shop.

Two men, who saw what happened, asked what the trouble was. Sr. Luna made light of it; but they noticed blood on his coat. He had been struck right above the heart with a sharp instrument. Blood had soaked through three garments and even the thick canvas of his pack-bag. He was hurried to a hospital. It took him a month to recover.

A year later, Señor Luna was in a street car, when the conductor said he wanted a talk. An appointment was made. It developed that the conductor, who had witnessed the incident, had been greatly impressed that the colporteur had not sought in any way to avenge the wrong, and wanted to know what book he had been selling. And this man became an active personal Christian worker with the Bible among his fellow trolley-men.

May He who upheld Sr. Luna in his long life of Christian service uphold us who remain to sow the seed which is the Word of God.



Sr. Luna and Bible Stall

A Unique Centennial

By Lewis Birge Chamberlain

UNIQUE, because it marks not only the centennial of an unprecedented event, but also the oldest and largest service of its kind. On April 2, 1835, the embossing of Scripture for the blind was inaugurated for the first time in history, so far as our records disclose.

Back of this event was, as usual, a person. It is a tribute to the ability, personality, and ac-

In 1831, Dr. Howe took up what became his great life work, and made his greatest contribution—the education of the blind. In this he was a pioneer in many ways. One notable achievement was unprecedented—teaching Laura Bridgman, though deaf as well as blind, to speak—a trail blazer for Dr. Helen Keller. Dr. Howe developed one of the earliest sys-

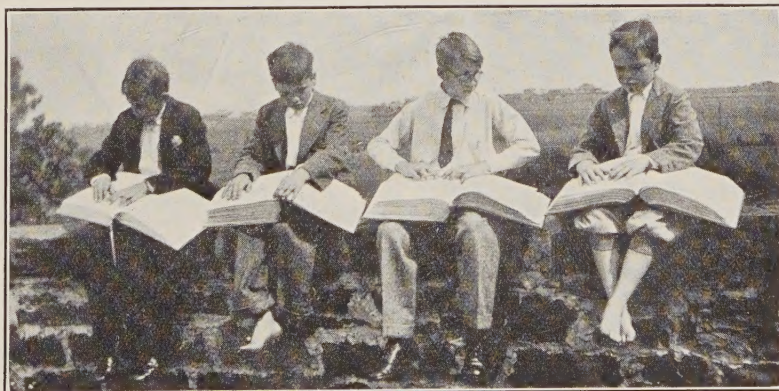
Resolved That One thousand dollars be appropriated And paid to the New England Institution for the Education of the Blind to be expended by them in preparing the New Testament for this interesting class of persons, and that encouragement be given of for their aid in this work if it shall be found necessary.

PHOTOGRAPH FROM THE MINUTES OF APRIL 2, 1835

complishments of both Samuel G. Howe, M.D., and Julia Ward Howe that neither is remembered widely as married to the other. As she is known for her patriotic service, poetry and "Battle Hymn of the Republic"; so also he, largely before they were married, made his mark as an advocate and defender of the oppressed and handicapped. On completing his medical training, stirred by Byron's poems, he joined the Greeks in their struggle, and by able military leadership became known as "the Lafayette of the Greek Revolution"; and subsequently joined in the struggle for freedom in France and Poland. In later life he took vital part in the antislavery struggle, in the Civil War, and in other patriotic services in our own country.

tems of printing for the blind—raised letters. Almost immediately he began active efforts to provide the blind with the Bible in this form. He was indeed a man of force, initiative, and powerful personality.

An address enlisted the aid of Boston clergymen, and resulted in a contribution that was sent to the American Bible Society. Then a letter from him in March 1835 resulted in the action on April 2, 1835, whose centennial approaches. Then, as now, money for this special purpose was forthcoming.



THE SOCIETY REJOICES IN THE PAST, BUT IT SERVES THE PRESENT
Boys in the Oklahoma School for the Blind, who won volumes of the Bible in Braille by reciting Psalms 1, 8, 19, 23, 24, 27, 100, and 121.

Among others, the New York Bible Society gave \$1,000, and the New York Female Bible Society underwrote \$800, to help along. Doctor Howe himself sent several hundred dollars he raised at meetings in Nantucket and New Bedford.

The Pioneer

The American Bible Society thus became the first in any land to sponsor the embossing of the Bible for the blind, being, in this respect, a few years ahead even of its great colleague, the British and Foreign Bible Society. And our Society has steadfastly continued in this work, producing the whole Bible in each new system as it became widely used—Line Letter, New York Point, American Braille, and Revised Braille Grade 1½; also importing and dis-

tributing it in Moon, English Braille, and in the Braille of other languages, so far as available and wanted.

To our Society also belongs the honor of pioneering in supplying the whole Bible in an Asiatic language. Japanese is the only language beside English and German to have the whole Bible in Braille.

In this one hundred years, over 109,000 of these bulky volumes, which cost from \$2 to \$8 each, have been sent out by our Society.

A New Stereopticon Lecture

"The Book Goes Forth," a new illustrated lecture descriptive of the work of Bible distribution as carried on by the Society, is now available for the use of pastors, Sunday-school workers or church groups desirous of quickening interest in the Scriptures.

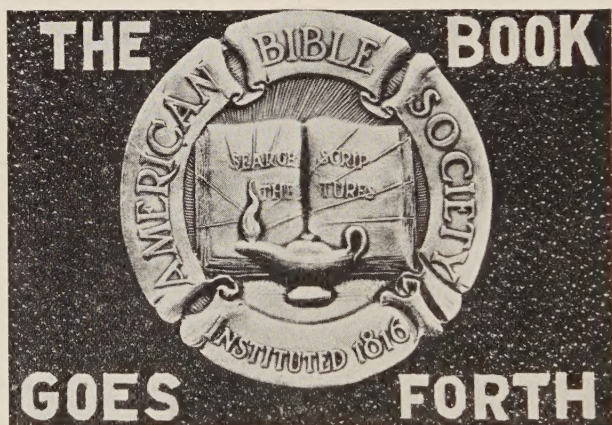
THE Society is happy to announce that a new stereopticon lecture, "The Book Goes Forth," having been prepared and manufactured, is now ready for distribution.

After an introduction showing different individuals and groups reading the Bible under widely varying circumstances, this lecture of forty-seven beautifully colored slides tells how, from centers in the United States, Latin America, Africa, the Near East, and the Far East, "the Book goes forth" through the patient efforts of the Society's band of colporteurs.

The daily round of four typical colporteurs—one in Egypt, one in China, one in a metro-

politan American city, and the fourth in southwestern United States—is pictured in detail illustrating the patience, the ingenuity, the rebuffs, and the successes of these faithful servants of the missionary enterprise. After referring to the Society's services to the Blind, the lecture concludes with a series of unusual slides suggesting the significance of the Bible for all persons of all ages in every land.

This lecture may be obtained from the office of any of the Society's Home Agencies, and from the lantern-slide depositories of the Foreign Mission Boards of a number of the denominations. Write for descriptive pamphlet.



The Hinghua Scriptures

By the Rev. Carleton Lacy, D.D., Secretary, China Agency

THE latest translation of Scriptures into a Chinese dialect has been a new version in the Hinghua colloquial. This was undertaken by a representative committee of consecrated scholarly men, who have worked together for over a year. The New Testament is now completed, and already requests are coming in for a similar translation of the Old Testament. The work is based upon the Union Version Mandarin Bible (now known as Kuo-yü, or national language), and uses roman letters to



Secretary Lacy

render the colloquial dialect in the best idiom.

The committee that has done this translation is composed of seven men,—five Chinese and two Americans,—and includes pastors, professors, missionaries, and laymen.

The first step in the translation process is to transcribe the Kuo-yü text from ideographic into roman character. This is done by Mr. S. H. Yuang, a layman who was for many years editor of the *Hinghua Revivalist* and is now manager of a

private press in Hongkong. Mr. Yuang labored with the late Rev. W. N. Brewster in making the first translation of the Scriptures into the Hinghua dialect—a task at which Dr. Brewster was engaged during two decades of his missionary career. His translation of the Gospel of St. John was published by the American Bible Society in 1892, and the complete Bible in one volume in 1911. At that earlier date the Hinghua people were practically without any literature, having no colloquial character. The Bible became the standard work in the vernacular. Thus Mr. Yuang brings a veteran's experience to this committee's undertaking.

His transcription of the text is then passed to the Rev. Y. F. Chen. Mr. Chen is known as "the first reviser." He is a graduate of Nanking Theological Seminary, and is assistant pastor and director of religious education for the Methodist Church in Hinghua. When the translation leaves his hand, it is presented to the entire committee, which includes Pastor W. C. Lee, also a graduate of Nanking Seminary; the Rev. F. F. Huang, who is in charge of the Anglican Church work in Hinghua; the Rev. Y. W. Chen, who is editor of two church papers and assistant manager of the Hinghua Mission Press, which has printed all the colloquial Scriptures for the Bible Society; the Rev. W. B. Cole, graduate of Missouri State University and of the New York Bible Training School, and "father" of this translational project; and Dr. F. Stanley Carson, who has given twenty-eight years of missionary service in this language region and regards this present task as the most delightful and satisfying work he has ever done.

This revision has been hailed with delight. The Bible lives anew when it comes into a style that is clear and natural to the people. The earlier translation was of necessity based to a considerable extent upon the Wenli version; perhaps not uninfluenced by the Foochow colloquial, which Mr. Brewster first learned on coming to China. Since those pioneer days, remarkable changes have taken place in the language of the country; the national language is having a very pervasive influence on the local dialects. This has been so widely true that, in several regions, dialect versions no longer have any sale. But, for the women and peasants in

south Fukien, the Kuo-yü is still largely unintelligible, and the character is very difficult to acquire. For the past ten or fifteen years, several experiments have been made for the reduction of illiteracy. Selected "six hundred characters" and "the thousand characters" have been tried, and national and local phonetics have been introduced. And now, there seems to be a marked swing back to the roman letters. It comes this time, however, not as a foreign innovation, but as the people's own choice of the most practical vehicle to literacy; therefore the outlook is promising.

The new version of the Hinghua Bible has the advantage also of being other than a one-man translation. True, many of these individual translations have been excellent, priceless. To Bishop Schereschewski the church owes a debt too great to measure. Griffith John



THE REVISERS: (Left to right) S. H. Yuang, Y. F. Chen, F. S. Carson, F. F. Huang, W. B. Cole, Y. W. Chen, W. C. Lee

also, and, more recently, several pioneers among the tribespeoples of southwest China have made remarkably able and painstaking versions of the New Testament or some of the Gospels. But, the great versions of Chinese, as of English, have been the result of the combined scholarship of consecrated men working together; and we have reason to believe that this will be true in the case of the Hinghua New Testament.

When the first part of the new translation appeared in tentative form, one of the missionaries wrote us: "I am thrilled, to say the least. As far as the women's work is concerned, I see absolutely no future for a Bible-reading church membership without the use of romanized colloquial. So I welcome this new book exultantly. Blessings on you and your work."

Inquirers

By the Rev. K. E. Aurell, Secretary, Japan Agency

As a part of the immediate results of Scripture spreading in the northern half of Japan during the first six months' period of 1934, fifty-one persons sent in their names and addresses, as inquirers, to the Tokyo Bible House. To all of them a personal message of interest and guidance, and appropriate literature, were mailed. That led to further dealings by letter with twenty-four. Six of them were enabled definitely to appropriate, by faith in Christ, the blessing of salvation. A few examples will show how these inquirers hunger for soul-satisfying guidance and assurance:

An Artist

A young artist, in the far interior of Shizuoka Prefecture, was in a very distressing condition of soul. He wrote: "I have received and read your truly friendly communication and understand it very well. I am in a terrible condition—extremely bewildered! Now, I realize that I was self-conceited—selfish, in my thinking. I had just about arrived at the conclusion that the thing for me to do was to take my own life. But, here are your words about the cross. Yes, I see that, by crucifying this selfish 'I,' there is hope of relief. Until now I've been ignorant of this salvation. I accept the way you have set before me. Please continue forever to guide this easily bewildered child."

This young man, although very serious-minded, is also tremendously emotional. Hence, he has written long letters which have required long replies. But it has been worth while. He now believes in the redemption of the cross of Christ, and rejoices in the assurance of being a child of God.

A Maimed Youth

In the town of Yonezawa, a poor, maimed young man bought Gospels from a colporteur, which also led to a happy experience. In childhood, as a result of poisoning, one foot had been amputated. In his first year at grammar school, for some reason he lost his hearing. In addition to that, he had eye trouble. The whole family, having no particular use for him, had subjected him to terrible neglect. He had been drinking the cup of suffering to the dregs. However, light and hope broke into his heart as he diligently read those Gospels. When dealings with him by correspondence began, it was found he was well prepared to be led into a vital experience of salvation by faith in Jesus Christ.



Secretary Aurell

A Farmer

A young farmer, in the Nagano Prefecture, had long desired to get victory over a bad life. One day, in a friend's home, he found a portion of the Bible. He fell to reading it with tremendous earnestness. The fact of sin and other truths were easily accepted, and, when he sent in his name and address, he asked that "this sinful man might be instructed at once how to become free and happy." Correspondence is now being had with him, and it is clear he is another trophy for Christ.

A Middle-school Graduate

A young man in Tokyo, graduating middle school, took a position in a store. He was soon discouraged over what he found in practical business life, and society in general. He became very restless. Spiritual distress overtook him. He was led to buy a Bible, hoping that, by studying the truths Christ taught, that might be the way of life and peace for him. His letter requesting instruction was given due attention. Already the outlook for victory and peace is growing hopeful for him.

An Inquirers' Bureau Needed

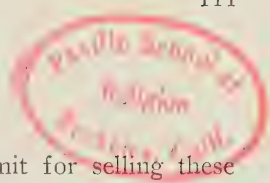
Now, these samples of incidents and the way they have been, and still are, cared for, reveal a tremendous need of an inquirers' bureau. I have felt the need of it, in connection with Bible Society work, from the first year of my relationship with it. There should be a clerk for that particular work located in the Bible House. He should be provided with a card system and files and helpful literature.

Our colporteurs are burning with zeal for the salvation of souls. They would be still more encouraged and enthused in their daily heavy work, if they knew that there was one man in Tokyo who was giving prayerful and proper attention to all those seeking for information. I believe the number of inquirers would double and treble in a very short time. Furthermore, it would prove the means of connecting us up with Christian workers and churches throughout the field; for, of course, these inquirers and converts would be introduced, and tied up, to churches.

I know that Bible Society funds cannot be used for such work. Therefore, I am praying God to so direct that some child of God who has means and who is burdened for the salvation of souls may contribute special funds for this work.

Incidents from the Levant

By the Rev. J. Oscar Boyd, D.D., Secretary, Levant Agency



FROM Turkey comes the following narrative about Colporteur Vahram Tatikian:—"For some time past I have been working the Gedik Pasha region, and, a few days ago, I was guided to offer Scriptures for sale in the local police station. For two days I delayed; for this was the station in which I had been under arrest for some hours. On the third day, I obeyed God's call and entered. 'I should like to show you some good books which I have for sale,' I said as I came into the main office, where some police were busy, and others, sitting, waiting to go out on duty.

"'Son,' said one of them, 'we are busy with books from morning till night. Don't bring us any more.'

"At this the officer in charge, the assistant commissar, noticed me and called me to a seat beside him. 'These are books from the Bible House, I suppose,' he said. I said that they were Scriptures and prepared to show them to him. 'Oh, I know all about your books,' he said; 'I have often been to your *jovaran* (the Armenian word for chapel). I know all your propaganda tricks. But, tell me, what did you bring these books in here for? Did you hope to seduce another Turk or two into joining the Protestants?'

"'No,' I said; 'I came to offer my books for sale. The other evening the Commissar bought a copy from me in the café, and I thought that others might be interested.'—'And what do you suppose he bought it for? How would you like me to arrest you now for conducting religious propaganda among government officials?'—'I am in your hands. If I have done anything deserving of punishment, I am quite willing to suffer for it.'—'Of course you'll suffer for it. There is no choice about it. Here, Ali, take this fellow to the director upstairs and draw up a charge against him.'

"I saw that the policeman did not want to obey and held back as long as he could.

"'Tell me,' said the Assistant Commissar, 'is God in heaven, sitting on his throne?'—'Yes; God is there, but here too, and everywhere.'—'And is Jesus standing at God's right hand?'—'Yes.'—'What is he doing there?'—'He is interceding there for us.'—'Where is heaven? Up between those clouds?'—'That is something you can perhaps tell me, sir; for I see that you know more about it than I do.'—'Hurry up, Ali, take him off.'—'Excuse me, sir,



Secretary Boyd

but I have a permit for selling these books.'

"He looked for a minute at my peddler's permit. 'You could have got that in order to sell schoolbooks,' he objected.—'I have also a statement from my Society,' I said, and showed him the paper with which I was provided, saying that I was a colporteur of the American Bible Society, and that my taxes are paid monthly at the Mercan tax office. When he saw this paper, he grumbled and swore at the Society, and then told me very roughly to go and not to show myself there again."

Bulgaria

In a village near the historical city of Mesembria, on the Black Sea coast, the gypsies were very glad to get the gospel in their own language. One of them read aloud from it to his wife and children, and they all rejoiced to hear it in their own language.

In May, while visiting a bazaar at A——, Colporteur Mutafoff entered a saloon where there were many people drinking. Going about from table to table, he invited them to buy the Scriptures. They began to abuse him; but, instead of leaving, he asked them whether they would like to have him read aloud from the Bible. They divided. Some were for reading, and others against it. But the majority decided in favor of his reading. So he read them the twenty-third Psalm and several other selections; afterward many of them bought Bibles or portions.

At another village, the saloonkeeper would not permit him to sell; but many of those in the saloon followed the colporteur out into the street, where he talked to them of religion. One by one they all came out, and, finally, the saloonkeeper himself, and all listened attentively to his words.

He concludes his tale by saying, "But what made me rejoice was that the saloonkeeper bought a New Testament."

Greece

The most recent recruit on our staff of full-time colporteurs, the Rev. George Diamandopoulos, in relating his experiences during this his first year of exclusively Bible work among his people, writes: "He who said to his disciples, Behold I send you forth as sheep in the midst of wolves, knew well the conditions in human society, and how much his helpers

needed to be strengthened. Yet, I am very glad that I have acquired more experience in the Lord's work. Clergymen, politicians, military men, police authorities, teachers, pupils, and the rank and file of citizens,—the work brings me into touch with all these sorts, and I meet many friends of the Bible, and also many enemies. The greater part of my travels has been done on my bicycle, as I tried not to burden the Society with expenses. In the villages dogs often attack me, but, thank God, they have never harmed me."

An almost incredible instance of fanaticism and prejudice is related by the brother of a teacher of religion in a college of one of the largest cities in his district. His pupils had provided themselves with New Testaments in Greek for their classwork with this teacher—not Modern Greek, but the Ancient Greek original. But this man obliged them to throw them all away, because they were published by a Bible Society and were therefore "Protestant books" and contrary to "Orthodoxy." This, in spite of the fact that these Testaments are word for word, from cover to cover, the same as the Testaments published at Athens by the "Zoë" publishing house, which he recommended them to buy instead. Our colporteurs sell both editions, but as the Bible Society edition is cheaper, many prefer it, including naturally the pupils in the schools, who seldom have much money for books. Opposition to the sale of the Scriptures in the Modern Greek vernacular is understandable in the land whose ancient tongue is the original language of the New Testament. But opposition to a particular edition of those ancient Scriptures which differs not at all from editions issued by the national church seems unjustifiable on any count.

In view of such experiences as these, it makes a thrill of admiration and wonder go through the reader when he finds, among the sentiments expressed by our workers, such a sentence as the following: "In entering the new year, I am hoping that the Lord will bless my work, so that I may be able to do my work with gentle bearing and kind manners to everyone." Indeed, Colporteur Cartalis, whose words these are and whose field of labor is the city of Salonika, is especially gifted in approaching the Jews among his fellow-townsmen—admittedly among the hardest to approach with the Scriptures if they include the New Testament and Gospels. But he can speak their language and has a winning manner and long experience.

Our colporteur for western Thrace, where many Turks live and many Greeks also use the Turkish language to which they were accustomed when they lived in Turkey, reports a considerable sale of Turkish Scriptures, especially of those in the new Latin script. It seems that even those living outside Turkey and therefore not compelled to change over from the old letters to the new are interested in keeping abreast of the transformation that has gone on in their old land, and are learning to read in the new script. Some Moslems, especially teachers, have good talks with the colporteur about the inspiration of the Scriptures, and often express admiration for the Society that, at so much pains and expense, disseminates these holy books. One may imagine that the thought sometimes enters such souls: Why has there never been a Moslem society for propagating the Koran in all languages and lands, without thought of commercial profit and in spite of every hindrance?

From Our Mail Bag

IT is some time since quotations have appeared in these columns from the many letters which constantly reach the Bible House. Here are some:

An annuitant in Troy, Vermont:

I really thought I couldn't afford to answer your appeal for a dollar this year. Money was so scarce, and so many ways for it to go; but, after reading the BIBLE SOCIETY RECORD for October, and what a wonderful lot of good was being accomplished, decided I couldn't afford not to send it. So, here it is, with a prayer that it may be a blessing to some hungry soul.

A donor in Cleveland, Ohio:

Recently I heard a missionary from Brazil say he did not know how they could carry on, if it wasn't for the American Bible Society. In his field he knew of many coming to Christ simply by reading the Bible.

A donor in Honolulu, Hawaii, who became an annuitant:

When I was a little girl of seven or eight, away in Australia, a man gave me a little Bible that had cost 10-20 cents. I owe all the joy and happiness of my life to that little book; for through it I was saved at nine years old. My life has been a tremendously busy one, as a round-the-world missionary, and I know the incalculable value of the precious Word of God in every land; so, to aid a little more in sending it out on the wings of love, I inclose the above amount, and may God bless every dollar for his glory.

A minister in charge of three missions, North Carolina:

My work, both in connection with routine pastoral duties and specials, such as this vacation Bible school, is with a poor class of people, where contributions such as you have made to us, is very much needed

and is always very gladly and thankfully received. The enrollment in the school during its first week was 83, and the average attendance over 65. Some children cannot be present every day, on account of conditions in their poor homes, where, frequently, the larger children have to take care of the smaller ones when mother is out. I could use more copies of the Bible, but, by doubling up, making one copy serve two and sometimes three children, we are doing pretty well, we think.

A group of Sunday-school pupils were brought to the Bible House, to learn about the production and distribution of the Bible and see some of its historic editions. The Scriptures for the Blind made especial impression on some of the younger ones. The letter reproduced here was the result.

2500

CHURCH

NAME

M. C.

CLERK

NO.

APR 4 1934

ROBERT BREWSTER BEATTIE, MINISTER

SPECIAL

Dr. B. V.

FIRST PRESBYTERIAN CHURCH
(HOUSE AVENUE)
EAST ORANGE, N. J.

C. MELVILLE WRIGHT, ASSOCIATE MINISTER

American Bible Society, March 29, 1934.

BLIND *The fourth grade class of the First Presbyterian Church School at Munn Ave, East Orange, N.J. is sending twenty five Dollars to you for bibles for the blind people so they can read about Jesus*

*your truly
Dorothy Darmadian
Representative for the
fourth grade girls,*

A Sunday-school superintendent:
One of our elevator men (an Italian) showed me your sheet "How to Use the Bible," and I told him I'd like to make a copy, and when I handed it back to him, he said he would like to have 100, to hand around his church. I told him I'd get them for him. His eyes opened with delight.

A minister, Newark, New Jersey:
I have found the BIBLE SOCIETY RECORD helpful and interesting, occasionally taking from it illustrations for sermons. This past year I have also used it in Epworth League Institute work for assigned readings and class reports.

Another minister, Bremerton, Washington:
Please continue my name on your mailing lists of the BIBLE SOCIETY RECORD for 1934. Through reading the monthly issues not only have I gained much helpful information, but my zeal has been more stirred for the spreading of God's Word. Shall endeavor at our annual conference to increase our monies for Bible cause.

From a Methodist parsonage in Missouri:

Last week we received the large package of nine Bibles, Testaments, and Gospels, and the three Concordances. I wish we could give you some idea of the excitement and rejoicing around here. One of our Bible Class boys, in overalls, carried the package from the post office to the parsonage, and the news spread rapidly. We gave one of the large-print Bibles to the most saintly man in the church, seventy-five years old, and almost penniless. Yesterday we had a baptismal service, and then gave Bibles to all of them: one of these was a fine young woman, studying to be a teacher, who never had a Bible before; yet she is one of our best Sunday-school teachers. The heroic pastor of this church, Mrs. Livingston, is so thankful that she hardly knows how to express it. If it were possible, she would so gladly send you a check; but her income is never more than two dollars a week,—this week only sixty cents,—and you can imagine that even writing paper and stamps are a luxury.

A young man of eighty-three:

I read the Bible through every year (and then some). I have done so since January 1899. This yearly reading has been of such value to me, that I urge Christians to read and become better acquainted with the Word of God. I also distribute, daily, pocket editions of St. John's Gospel, as I go about my work in the city. One Sunday morning, in our Bible Class, I took just a minute to induce members to do this kind of work. Two years afterward, I received a letter, which proved to be from a visitor to the class that morning, who said that "the Spirit said: Go thou and do likewise, and I have been giving them away by the thousands ever since." May the Lord bless and prosper you in the work in which you are engaged.

A Japanese invalid:

Secretary Aurell, of our Japanese Agency, forwards a letter from a Japanese young man of twenty-four, who, during many years of illness, had found "my light and life has been the Bible." Because of failing sight he desired a New Testament in large type, and for lack of money offered in exchange any one of nine books. Their titles are impressive both because of the evident contents of the books and as indicating something of the width of his intellectual interest and of his present preference for the Bible.

1. Larive et Fleury: Troisième année de Grammaire" (Française);
2. A. Prehn: "Practical guide to a scientific study of the German Vocabulary";
3. Gaspey: "Englishe Konversations Grammatic";
4. G. B. Clase: "New Pocket Dic. of German and English (German-English and English-German);
5. G. F. Comfort: "A German Course," pp. 500.
6. Hill: "Vestpocket Dic. of French and English" (both parts);
7. Thackeray: "Vanity Fair";
8. R. Eucker: "Lebenserinnerung";
9. R. Eucker: "Einführung in die Hauptfragen der Philosophie."

A C. C. C. chaplain:

May I express my appreciation of the New Testaments sent for distribution at their request to the men of the Civilian Conservation Corps camps to which I

am detailed as chaplain. Tonight, at one of the camps, the picture presented by the sight of their eager hands reaching out for these Scriptures would have been very interesting to the friends of the American Bible Society. There is no one item of the work which I perform that is of more enjoyment to me than the distribution of the New Testaments you supply. The good thus done must be beyond calculation.

Having exhausted in distribution those already sent and needing more for future distribution to the men of the more recently established camps, I shall be glad to have you send 200 more copies to me.

A home missionary—Montana:

I am the pastor of the Congregational (larger parish) in this home missionary field (Montana); have twelve preaching places in widely scattered places; serve ranchers, most of whom receive government relief, as there are no crops and no prospects. Every-

where I go, I find a dearth of Bibles. People are eager to be supplied, but, of course cannot pay anything. We are more than sixty miles from the nearest railroad, express office, or town of any size. I need Bibles to give to such families as will make good use of them, but my salary is so far in arrears, and so small, at best, that I cannot pay for them. So am writing to you, hoping that it will be possible for your Society to give us help in a time like this.

Does it not give our donors a thrill to know that, by their help, Dr. Ragatz was able to send this good man Scriptures—Gospels, some Testaments, and a few Bibles? He needed the Gospels for children's classes, Testaments for classes of older people, and Bibles for certain homes where he has visited and found them ready to receive the Word.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, OCTOBER 1934

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the *translation* of the Scriptures into the languages and common dialects of the people; the *publication* of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the *distribution* of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of four classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
4. Memorial Members are constituted by a contribution of \$100.00. The contributor names the one in whose memory the Membership is created. The Bible is distributed through the years in memory of such a person.

Handsome engraved certificates are presented to Life Directors and Life Members.

Full information about the privileges of Membership will be sent on application.

The Society is supported by the gifts of its members and friends and by the contributions of Christian churches with which the Society has official and semiofficial relations.

AUGUST MEETING OF THE BOARD

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundred and nineteenth year was held at the Bible House on Thursday, August 2, at 3:30 p. m., President John T. Manson in the chair.

Devotional exercises were conducted by Assistant Secretary Fowle.

The minutes of the third stated meeting were presented and approved, as were those of the standing committees.

Report was made concerning a man who, with forged credentials, had been defrauding friends of the Society. Steps taken to prevent further such activities on his part were approved. It was stated that individual letters had been sent to all those holding annuity agreements with the Society, specifically warning them.

The Treasurer reported the following consignments to the Society's Foreign Agencies: During the month of May, Brazil, 6 volumes, valued at \$3.19; Caribbean, 107 volumes, valued at \$58.57; Mexico, 82 volumes, valued at \$38.73; Upper Andes, 71 volumes, valued at \$40.19; West Indies, 90 volumes, valued at \$70.71; total volumes, 356; total value, \$211.39.

During the month of June, Brazil, 30,877 volumes, valued at \$1,939.18; Caribbean, 8,303 volumes, valued at \$275.59; Japan, 2,302 volumes, valued at \$624.06; La Plata, 2,000 volumes, valued at \$1,271.78; Mexico, 31,480 volumes, valued at \$746.34; Upper Andes, 12,029 volumes, valued at \$544.58; total volumes, 86,991; total value, \$5,401.53.

The issues from the Bible House during the month of May were 151,109 volumes, and during the month of June, 253,523 volumes.

The meeting was adjourned.

CASH RECEIPTS IN AUGUST 1934

LEGACIES

Brown, William A., Philadel-	
phia, Pa.	\$126 82
Greer, George, New Castle,	
Pa.	100 00
Kaufman, Amanda L., At-	
glen, Pa.	4 50
Rice, Joseph L., Rockford,	
Ill.	3,549 57
	<u>\$3,780 89</u>

ANNUITY GIFTS

Amount received during the	
month	\$24,792 80

AUXILIARY SOCIETIES

Donation Account	Book Account
Albany Co., N. Y.	\$43 50
Buffalo City & Erie	
Co., N. Y.	527 69
Henderson Co., Louis-	
ville, Ky.	\$5 31
New York, N. Y.	38 79
St. Louis, Mo.	55 55
Tirzah, Waxhaw,	
N. C.	250 00
Ulster Co., N. Y.	1 23
	<u>\$666 76</u>
Donation Account ...	255 31
	<u>\$922 07</u>

HOME AGENCIES

Colored People of the U. S. A.	\$905 97
Atlantic	785 99
Eastern	844 23
National Capital	3 63
Northwestern	1,251 47
Pacific	443 11
South Atlantic	539 31
Southwestern	486 63
Western	158 40
	<u>\$5,418 74</u>

Included in Home Agencies Receipts

Donations from Auxiliaries:	
Pennsylvania	\$346 72
Gifts from Churches	140 67
Gifts from Individuals	114 78
	<u>\$602 17</u>

TRUST FUND—PERMANENT GENERAL PURPOSE

Memorial of Marion Belcher,	
Gift of Samuel A. Belcher	\$100 00

RECAPITULATION

Legacies	\$3,780 89
Annuity Gifts	24,792 80
Auxiliary Societies, Donation	
Account	255 31
Auxiliary Societies, Book Ac-	
count	666 76
Home Agencies	5,418 74

Trust Fund—Permanent Gen- eral Purpose

\$100 00
\$35,014 50

MISCELLANEOUS

Annuity Gifts Invested—Prin-	
cipal	\$17 07
Bible House Rentals	5,090 83
BIBLE SOCIETY RECORD ..	2 00
Foreign Agencies	2 00
Funds received for Transmis-	
sion	145 27
Gifts from Churches	3,180 05
Gifts from Individuals	3,892 24
Gifts for Distribution to the	
Blind:	
From Churches ..	\$19 43
From Individuals.	107 67
	<u>127 10</u>
Income from Trust Funds ..	171 18
Income from Available In-	
vestments	19 54
Income from Annuity Invest-	
ments	252 43
Income from Special Annuity	
Investments	143 75
Legacy Equalization Fund ..	494 99
Sales to the Trade	173 89
United States Trust from In-	
vestments	19,093 23
Wragg, Rev. and Mrs. J. P.	
Fund—Principal	41 10
Sundries	21 77
	<u>\$32,868 44</u>
Total Receipts	<u>\$67,882 94</u>

CASH STATEMENT FOR AUGUST 1934

GENERAL CASH STATEMENT

RECEIPTS

Balance from July 1934	\$93,670 72
From Home Agencies	5,418 74
From Foreign Agencies	2 00
Gifts from Churches	3,180 05
Gifts from Individuals	3,892 21
Gifts from Auxiliaries	255 31
Gifts for Distribution to Blind	127 10
Legacies	3,780 89
Bible House Rentals	5,090 83
Annuity Gifts	24,792 80
Income from Trust Funds	171 18
Income from Available Investments	19 54
Income from Annuity Investments	252 43
Income from Special Annuity Investments	143 75
Legacy Equalization Fund—Income	494 99
BIBLE SOCIETY RECORD	2 00
Sales to Auxiliary Bible Societies	666 76
Sales to the Trade	173 89
United States Trust Co. from Investments	19,093 23
Funds Received for Transmission	145 27
Trust Fund Permanent General Purpose	100 00
Annuity Gifts Invested—Principal	17 07
Wragg, Rev. and Mrs. J. P. Fund Invested—	
Principal	41 10
Sundries	21 77
	<u>\$161,553 66</u>

DISBURSEMENTS

General Salaries and Expenses	\$4,307 71
Treasurer's Office—Salaries and Expenses	962 74
Appeals	166 52
Diffusion of Information	1,644 56
Annuity Payments and Expenses	21,791 67
BIBLE SOCIETY RECORD	95 23
Church Budget Costs	105 23
Legacy Expenses	150 00
Library	20 67
Pensions Paid	812 68
Blind Fund Expenses	116 20
Bible House Expenses	5,542 81
Home Agencies Appropriations	3,240 02
Foreign Agencies Appropriations	12,034 73
Miscellaneous Home Appropriations	1,228 22
Miscellaneous Foreign Appropriations	346 00
Cash transferred to Publication Department	25,170 02
Legacy Equalization Fund—Expenses	50 00
Trust Funds—Payments to Beneficiaries	934 00
Special Annuity Income Payments	141 75
Available Investments	15 02
Funds received for Transmission	110 27
Translations and Revisions	184 35
Huston Legacy Fund Expenses	6 51
Sundry	11 70
Balance to September 1, 1934	82,365 05
	<u>\$161,553 66</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from July 31	\$3,632 43	Total Disbursements	\$15,271 70
Total Receipts	25,188 64	Balance to September 1	13,549 37
	<u>\$28,821 07</u>		<u>\$28,821 07</u>

Total Cash Balance—Administration and Publication Departments \$95,914 42

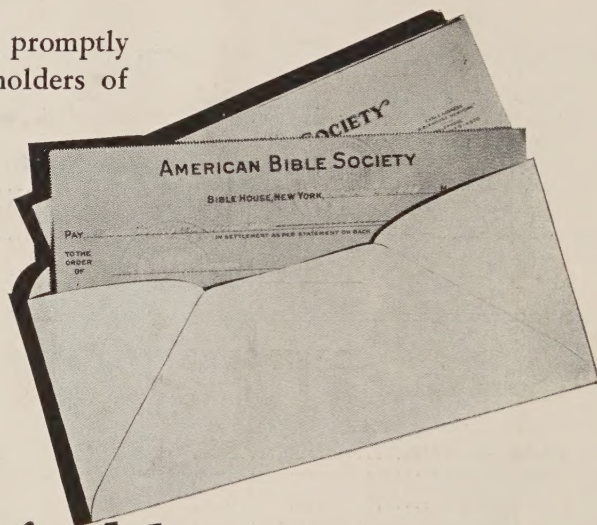
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*President Taylor, having been made a Life Director of the American Bible Society in 1850, stated: "Believing that our prosperity and greatness as a nation, no less than our happiness as individuals, is in direct proportion to our observance of the teachings of that Book in which the holy religion is revealed, I cannot be indifferent to those labours which tend to diffuse its instructions and render it more accessible to all."